

THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842

REGISTERED AS A NEWSPAPER

No. 5723

SATURDAY, MARCH 15, 1952

Price Threepence

THE LAST FIFTY YEARS

RELIGION IN BRITAIN

By G. Randall Jones

THE SCENE was an ecumenical conference. The knotty question of the relation between the visible and the invisible Church was being discussed. To the general surprise, the German Lutherans and the Eastern Orthodox members seemed closer together than any other group in regarding the Church as both a visible and an invisible body—until it was discovered that the Lutherans meant by the visible Church the existing institutions, and by the invisible the true Christians throughout the world, within and outside the Churches, who were known only to God; whilst the Orthodox meant by the visible Church living members of Orthodoxy, and by invisible, the same people when dead!

The above story comes from an important book just published, *Religion in Britain since 1900*, by G. Stephen Spinks and others (Dakers, 18s.). The moral of the story, to my mind, is plain. We must use words if we are to have any sort of discussion about anything. But words, especially the words used by theologians, are often ambiguous. The words of the Creeds, for example, mean one thing to the Anglo-Catholic, and another thing to the Modernist. Hence agreement based on the acceptance of a Creed is a snare and a delusion. It is difficult, perhaps impossible, to draw up a Creed free from all traces of ambiguity. Hence Creeds ought not to be used as tests of fitness for membership in the beloved community. That is the moral as I see it. I do not know whether it is the moral that Dr. Spinks and his collaborators intended me to draw.

Be that as it may, I recognise the great importance of their book, which contains thirteen chapters—seven by Dr. Spinks, three by Dr. E. L. Allen, and three by Dr. James Parkes. Dr. Allen deals specially with the theological aspects of the period under review, whilst Dr. Parkes is concerned with the social and ecumenical implications of Christianity.

The Community and the "Numerous"

Dr. Spinks gives an objective picture of religion in Britain during the last half-century. He quotes, with approval, how it was told of Disraeli, that if anyone spoke to him in church he always took the would-be conversationalist out into the church porch before answering him. He points out how different architectural settings show a different attitude to religious worship—there is the "community" conception, in which the congregation is thought of as a family gathered round its altar, and there is the "numerous" conception, with the altar at the east end partly concealed and fenced off from the congregation. Dr. Spinks does not say definitely which conception he prefers, but he pays tribute to the "historic interest and dignity" of some of the Nonconformist buildings, and, for further information on this point, refers his readers to R. P. Jones's *Nonconformist Church Architecture*.

In a later chapter, he notes J. Edwin Carpenter's *Comparative Religion and Buddhism and Christianity* as "among

the many authoritative works written in more recent years for the general reader". On the subject of liturgies, he quotes (with apparent approval) the opinion of Heiler, who regarded the Service Book of the Catholic Apostolic Church as "one of the finest and fullest forms of Christian worship". Towards the end of a brilliant chapter on "The Churches and the Arts", he strikes a warm human note when he writes: "The 'happy-ending' may be deplored by aesthetes, but the demand for it shows that men and women still believe, in spite of much evidence to the contrary, that 'honesty pays' and that the good 'wins through'. This may be an unprofessional form of Moral Theology, but something not entirely dissimilar is inherent in the Christian gospel".

The Barthian Infiltration

Dr. Parkes has some appreciative and startling words about the immense contribution made by Jews to the relief of refugees during the period between the two World Wars—"it has been calculated that the average contribution of a British Jew was just over ten shillings; of a British Christian considerably under a penny". He notes how extreme and uncompromising Barthians have gradually infiltrated (he doesn't use that word, but I think it conveys his meaning), into the key-positions in the World Council of Churches, and concludes: "For those who are not Barthians, and for those who oppose the world-wide development of Barthianism, the story of the ecumenical movement thus presents a vast question mark".

The issue between "Liberalism" and "Barthianism" is dealt with, in much greater detail, by Dr. Allen. He pays a well-deserved tribute to the memory of Professor Peake, whose *Commentary* is still widely-used, and of whom he writes: "Perhaps nothing contributed more to break down suspicion of the new approach to the Bible in the Free Churches than the combination in Peake of the unimpeachable scholarship of the university professor with the warm evangelical piety of the Primitive Methodist layman". His comment on the Kikuyu controversy is revealing: "The delaying tactics of the Archbishop gave time for passions to cool, and in the end a judicious if unheroic settlement was reached. But what capacity for leadership in an age of science can be credited to a Church which only knew how to persuade its crises to call again a year or so later?" Of P. T. Forsyth, he notes that "he scorned the scholar's trick of displaying his learning in unnecessary footnotes". He pays tribute to Travers Herford, "who in various books sought to do justice to Pharisaism". He describes the Bishop of Bradford's *What the Church Teaches* as "a handy presentation of the peculiar Anglican combination of hesitation on major matters and resolution on minor ones". Concerning the much-discussed Report of the Anglican Commission on Doctrine, he writes: "The document is a masterpiece of caution and indecision, serving only to display to the whole world the divisions within the Anglican household. One may, for example, accept the Virgin Birth as congruous with the divinity of Christ or one may reject

it as destructive of His humanity. One might be inclined to accept the report as the expression of a Christian charity if one had not good reason to think that it is simply the English genius for compromise giving itself a religious sanction".

Symbol and Image

Dr. Allen is sympathetic with the claim now being made that "symbol, image and metaphor convey a higher truth than can be expressed in conceptual form", and quotes with apparent approval the words of J. S. Whale: "Eden is on no map, and Adam's fall fits no historical calendar. . . . The Fall refers not to some datable aboriginal calamity in the historic past of humanity, but to a dimension of human experience which is always present—namely, that we who have been created for fellowship with God repudiate it continually; and that the whole of mankind does think along with us". He is also sympathetic in his references to the non-Christian religions and cults which have gained a foothold in Britain, and declares: "We must enlarge our vision of history so as to take cognizance of a divine discipline of all mankind, and not of Israel and the Church only. To do this, we must seek to relate the claims of Jesus Christ to the other truths which have nurtured the spiritual life for millennia in India and China".

Dr. Allen concludes a courageous chapter on "British Theology and the Great Blight" with a paragraph so significant that I venture to quote the gist of it: "The error of liberalism was that it sacrificed the abiding to the transitory, that in its concern to do justice to the modern mind it impaired the substance of the Christian gospel. The error of the new orthodoxy is that it idolises tradition, confusing it with truth, and is so fearful of anything that would detach it from the past that it shrinks from the challenging but saving encounter with the living God today. But liberalism is not to be identified with the particular manifestation of it which was dominant in Western Protestantism at the beginning of this century. It is the spirit which holds all expressions of the truth, its own included, in subjection to the truth itself. As such it cannot die. But it needs to learn that freedom requires the support of tradition, though it may never surrender to tradition; that life is tragic and sin heinous, just because each man carries in his soul a flame kindled by the hands of God, and so often seems to quench it; that the mercy of God only has power because it is at the same time His holiness; and finally that man's strength and honour and greatness lie not in self-will but in the service of the God who made him and the fellow-men who also bear His image".

THE UNIVERSALIST ELEMENT IN UNITARIANISM

By H. Lismer Short

WE OUGHT to reconcile ourselves to the fact that there will always be conflicting elements within Unitarianism. There are those who are proud of the name "Unitarian", and others to whom it is merely a badge of sectarian narrowness. There are those who treasure their links with historic Christianity, and others who claim that they belong to the universal religious quest, of which the Christian faith is only one form. The dual name of our General Assembly ("Unitarian and Free Christian") is itself a sign of our variety of outlook. But somehow we have never accepted this unity in diversity, and every now and then hard words are used by one side against another. We are a small body, and we really cannot afford these conflicts. There will never be uniformity amongst us; can we not accept this fact?

Recently our headquarters issued a "New Statement", expressing the objects of our fellowship. It was immediately challenged as not being specifically Christian, and therefore merely a "vague nothingarianism". The challenger assumed, as he had every right to do, that his own "Unitarian Christianity" was genuine and deep; but did that give him the right to declare that any alternative is "not a gospel", "signifying little or nothing"?

It is true that there is a specifically Christian tradition within Unitarianism; but there is also a universalist strain (using the word in its general sense, and not with reference to the Universalist Church in America), and the two will have to learn to respect one another, and refrain from hard words.

A key-document in the development of Unitarian theology is the preface to *Hymns of the Spirit*, edited by S. Johnson and S. Longfellow, in 1864: "Gathered around the central idea of God as the Present Spirit and the Indwelling Life of all, these hymns will be found to present Nature as His outward manifestation; the human Spirit as his more intimate revealer, and its experiences as the steps of the growth in union with Him; human life as the doing and bearing His will; and human history as the process of His education of the race." The omission of any mention of Christ in this statement is deliberate, for the Christian hymns in the book (only 16 out of 717) are a sub-section of "God in Humanity".

It might be said that such an ignoring of Christian roots would lead to a faith which is merely vague and shallow. Yet in fact, if it had not been for this book, and the devotional trend out of which it came, English Unitarian hymnody would have come to a dead end. Martineau testified, in the preface to *Hymns for the Christian Church and Home* (1840), that the hymns of "rationalistic devotion" had degenerated into "rhymed theology, versified precepts, or Biblical descriptions capable of being sung", and that Unitarians were dependent on orthodox hymns altered to suit their theology. It was this new impulse from America which gave us the great Unitarian hymns which we have given to the wider Christian Church, like "City of God, how broad and far", "Lord of all being, throned afar", and the others which, not yet discovered by orthodox editors, enrich our hymn-book. Only a genuine piety could have done this.

It is important to note that most of these great Unitarian hymn-writers were deliberately universalist rather than Christian. "One holy Church of God appears, Through every age and race", they sang; they emphasised the universal human response, in all its varied forms, to the universal divine spirit. To assert that only what is specifically Christian can be deep and genuine, and that universalism is necessarily vague and shallow, is to deny one of the authentic elements in our theology and devotion.

Possibly we ought to have several "New Statements", each affirming something which each of the different groups among us considers of primary importance, in the conviction that the Spirit unites us even though words sometimes divide.

BOOKS TO INTEREST YOU

I. NEW VOICES

By John Rowland

MOST of us who are members of one of the Unitarian or Free Christian congregations must have had occasion to give some friend a book outlining the implications of Unitarian belief. That there is considerable confusion in some quarters on this subject is, in fact, not difficult to understand, for there must be a good deal of latitude among our congregations, and no compulsory credal statements, to be "signed on the dotted line". Such books as Dr. Alfred Hall's *The Beliefs of a Unitarian* have long enjoyed popularity; and the short statements on particular issues included in Principal Holt's excellently-edited series of pamphlets "Religion in a Changing World", have been among the most useful publications of the Lindsey Press. The two new issues in this series which have just appeared, at eighteen-pence each, are valuable in precisely this way. They are *The Religion Behind the Religions*, by the Rev. G. Randall Jones, and *Psychology and Religious Faith*, by Dr. R. W. Wilde.

Some of the material in Mr. Randall Jones's booklet will be familiar to readers of these columns, since he has utilised articles which have, in the past few years, appeared in *THE INQUIRER*. But, strung together in this manner, they make a cumulative and consistent argument which is impressive and valuable. Briefly, Mr. Randall Jones's main concern is to make a plea for toleration, to show that the many efforts at establishing religious truth may all, in their own ways, be valuable, and that they may all have their appeal to people in certain circumstances and of certain temperaments. Unitarians have always been believers in tolerance, and have been resolutely opposed to any kind of rigidity in belief or in worship; Mr. Randall Jones's booklet is therefore in the tradition which was laid down by our forefathers in the years behind us. But, at the same time, it faces, frankly enough,

the issues of today, and establishes a position which, if it can be brought home to a wide enough circle of men and women everywhere, may yet make the world a safer and a happier place.

Dr. Wilde is concerned with a subject which, at any rate to the superficial reader, appears narrower. Apart from the all-out attacks of the Marxists, there are probably no thinkers of our time who have been so responsible for the idea that religion is not intellectually respectable as the psychologists. The feeling that psychology has helped to explain away religion is a feeling which is more widespread among fairly educated people than many of us are prepared to admit. And Dr. Wilde has done a very useful job in writing this pamphlet to controvert that idea. He discusses various schools of psychology, though (naturally enough) paying most attention to the Freudian school.

Either of these booklets should be acceptable as an introduction to Unitarianism. If any reader has a friend who seems a possible member of one of our congregations it would be well worth while to present that friend with such booklets. And they contribute, too, to that new synthesis of thought which is going on at the present time. It was Bernard Shaw who once wrote: "A church that has not enough spiritual energy to cut the dead wood out and lead its people instead of lagging centuries behind them, is no real church at all". It may be that the wide discussion of the Three Point Programme is one indication that the Unitarian and Free Christian churches are very much concerned to keep their thinking up to date, and, in Shaw's sense, to "cut out the dead wood". And such publications as these of Mr. Randall Jones and Dr. Wilde provide another example of the liveliness of thought within our circle of ministers. Speaking as a layman, I have no hesitation at all in asserting that the voices of such Unitarians are voices which deserve to be widely heard. To spend three shillings in buying a copy of each of these two pamphlets should be a duty for everyone who wishes to know what is going on in the world. The mind of man, in this twentieth century, is for the most part a puzzled mind. Since we have in our possession signposts which indicate the way to a better society, we should do our best to let those signposts be seen by all.

2. LIFE AND LOVE

By "Critic"

MANY people today find no union between themselves and what they deem to be religious belief. Many ancient symbols and myths (often laboriously rationalised in theology) through which the nature of God was realised in the past in the unconscious life have been killed by the "acids of modernity". But the need of symbolic representation is still present, for the unconscious life demands it. This is a modern situation in religion. In a calm and temperate manner Miss Maud Bodkin surveys this situation in her new book, *Studies of Type-Images* (Oxford University Press, 12s. 6d.). Like many other seekers outside the bounds of formal theology she is attempting to understand the challenge of symbols and myth. If past descriptions and symbolisations of God no longer satisfy the modern mind what new forms will do so? This question is not for Miss Bodkin a theological one, it is primarily one connected with the demands of the unconscious life. In the manner she has stated it there is probably more illumination to be found than in much of the current literature of theology which contrives to make abstract what should be living and real.

Towards the end of her book Miss Bodkin suggests that modern imaginative writers, poets and novelists, are doing much to help fashion the new symbols. An illustration of this may be found perhaps in a novel by a Swedish writer recently translated into English. *Barabbas* by Pär Lagerkvist (Chatto and Windus, 7s. 6d.), is an imaginative reconstruction of what could have happened in the life of certain Christians after the death of Jesus. The author imaginatively describes the experiences and events in the life of Barabbas, the robber, who was released at the request of the mob in place of Jesus at Jesus' trial. This release, in that it led to the crucifixion of Jesus, helped to found the Christian religion. Barabbas within his own background, becomes a Christian and is eventually crucified for his belief.

But this in no sense describes what Pär Lagerkvist (he won the Nobel Prize for Literature last year), attempts to do.

He goes down into the depths of pain, suffering and death and extracts from them the golden and saving light of eternal religion. The book is written starkly and simply with a noble discipline of insight that makes no concession to easy sentiment.

The insight of religion mastered profoundly in this book is hinted at in a very different way by Dr. E. Graham Howe in *A Psychologist at Work* (Fabers, 8s. 6d.). "Love", he says, "is not a means of escaping from experience, but the meaning of experience itself". A mother lost her child in tragic circumstances. All her friends tried to help her by taking her out of herself and trying to help her to forget. She became more and more depressed. Eventually she went to a psychologist. He opened the wound. Under his guidance she suffered in recollection the terrible tragedy again. He made her live through every moment of it. The wound being opened in this manner eventually healed of itself. The way to healing was through living in experience and not running away from it.

There is much of deep value in Dr. Graham Howe's unpretentious book.

Perhaps in the long run people do not wish to avoid essential experience. This is the optimistic opinion which one reader has extracted from the autobiography, written in early middle age, of an American philosopher, James Feibleman, *Philosophers Lead Sheltered Lives* (Allen and Unwin, 25s.). Mr. Feibleman points out that given the necessary numbers of decades Plato and Aristotle will sell more than the best-seller, *Gone With the Wind*. The philosophers after all deal with experience; the best sellers with experience which escapists choose to invent. Mr. Feibleman thinks too that the ideas of the philosophers Whitehead and Alexander sooner or later percolate down to the mass. And he suggests cheerful conclusions from the fact that Whitehead's book, *Science and Reality*, which no one is supposed to understand, is constantly selling. Altogether a very cheerful philosopher.

Another book not by any means remote from the above speculations is by another American, a poet, and an official, under the late President Roosevelt, of the State Department. In *Freedom is the Right to Choose* (Bacon Press, \$2.50). Mr. Archibald MacLeish questions, as a good American, many of

BARABBAS

Pär Lagerkvist

WINNER OF THE 1950 NOBEL PRIZE FOR LITERATURE

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CHATTO AND WINDUS

the assumptions of his countrymen. He dares to ask—as should be asked elsewhere—if many of the current troubles in the world do not come from stratified societies content with their own dogmas (or their own symbols). The deep liberalism of Mr. MacLeish (spiritual anarchism might be a better word for it), may very well be the way of spiritual salvation for the human spirit.

A NEW RELIGIOUS ENCYCLOPAEDIA

HERE is an one volume encyclopaedia* that should receive a specially cordial welcome from Unitarians, for it is conceived and executed entirely in the spirit of our leaders who were pioneers in the impartial study of the great religions of the world. Within the compass of 400 double-column pages of readable print, the maximum of well-balanced information is given; but the articles, short or long, are nevertheless free from the undue compression that would rob their perusal of interest and pleasure. The Editor has aimed at providing, with the aid of numerous authoritative contributors in the case of the longer articles, "unbiased information on the Founders and great personalities, the theological tenets and philosophical ideas, the rites and ceremonies, scriptures and creeds, churches and organisations of all the religions that have played a vital part in the life of man". As an example, the article on Unitarianism comes from the pen of the Rev. F. Kenworthy; that on Hinduism was provided by Professor Radhakrishnan and others. "All religions", writes the Editor, "are sacred to those who profess and trust in them, and surely it is not too much to ask of the alien student that he should pursue his enquiries in a reverent spirit and with a real attempt at understanding".

This is not the first time that the Editor has ventured into the field of the History of Religion; he is author of *The Faiths of Many Lands* and other volumes. His ambitious effort to produce a comprehensive work of reference on the same lines is, within its limited compass, an outstanding success.

M. R.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

(Several news items are held over until next week.)

THE SERVICE, THE SERMON AND SPIRITUAL APPREHENSION

SIR,—May I say how profoundly I differ from Mary L. Hillier's letter in *THE INQUIRER* of March 8, and in particular lodge a protest against her attack on "pompous and obsolete language which many people do not understand".

Surely the language in which prayers are expressed should arise from the spiritual aspiration of the writer? The profounder the spirit, the more infused with clarity and beauty the words will be, and such expression finds its way straight to the hearts and minds of the hearers. I think the charge "they" (whoever "they" may be) do not understand such words is too lightly brought, for people understand far more than they can explain.

I think Mary L. Hillier's argument is at base the "milk for babes" argument which has done such untold harm in the Church; for, while efforts have been made to meet the estimated requirements of "babes", those of a maturer spiritual growth have left the Church, the "babes" soon following them.

I hope someone else will deal with the, to me, shocking remark, "But for the necessity of sermons we could do without parsons and priests".—Yours,
Nottingham. R.S.

(Name and address supplied.—Ed.)

DESIRED OR NOT DESIRED?

SIR,—I hope that, on second thoughts, the "interesting innovation" announced for the 1952 Assembly Service will not be made.

Whose interest is to be aroused by "a procession into the Church at the commencement of the Service of all ministers attending the meetings wearing their gowns and hoods"? The interest of God, of the citizens of Leicester, of the Unitarian laity? The Almighty, I suspect, has seen enough of humanity's purposeless dressing-up to be other than bored by it. The procession is not likely to be colourful enough to make the citizens of Leicester take much notice of it. The Unitarian laity are accustomed to seeing their ministers wearing gowns, generally one by one, and there seems to be no reason to think that either their respect for the ministerial vocation or—in relation to this special occasion—their worshipful spirit will be the greater by seeing ministers gowned by the several doors.

*Encyclopaedia of Religion and Religions, edited by E. Royston Pike, Allen and Unwin, 30s.

The wearing of a gown in the pulpit is related to function and is fit and proper. The wearing of a gown purposely is ostentatiousness. Ministers in gowns in pews make as purposeless a display of vocational separation from their fellows as would be made by lawyers in wigs in like position. Innovations are good when they are purposeful. This "interesting innovation" seems to be change without purpose, and conversation with brother-ministers has shown, so far, that it is not desired by them.—Yours,
J. Harry Smith.

Gee Cross.

THE CONSCIENTIOUS OBJECTOR

SIR,—Is not R. D. Woodall stretching things too far in comparing the freedom of 1662 with that of to-day? What kind of freedom does he want now? Freedom from aggression, concentration camps, etc.? If so, where is the virtue in avoiding the obligation which such a freedom demands?

The price of freedom is vigilance, not the sort of tolerance for which Mr. Woodall pleads. Mr. Kenworthy, in your same issue, meets the matter fairly in stating that the community must not suffer disintegration through the individual's insistence on his own rights and privileges.—Yours,
Bath. E. C. B. Lee.

FAITH AND FREEDOM

SIR,—Your reviewer, "A. V. F." seems to have suffered a distressing emotional disturbance when reading my article in *Faith and Freedom*. He states that after reading a certain paragraph he "nearly gave up in despair". This is not reasoned criticism; it is an emotional reaction. There may be some intellectual justification for it, but he does not offer any. It may be that his comment should be read in conjunction with his earlier disparaging reference to the "language in which some of the articles are written". If that be so, I cannot restrain a doubt as to whether he is in fact accustomed to read philosophical arguments.

It is certainly a pity that he somehow triumphed over his feeling of despair and continued to read on. He writes, "The lengthy condemnation of dualism at the beginning seems to have no clear bearing on the argument". Actually I wrote, "As a fact of empirical experience we may find it convenient to work within a dualistic framework . . ." This assertion scarcely merits the unqualified use of the word "condemnation". If, however, I have to assume that "A. V. F." finds no difficulties in philosophical dualism, especially for religion, I am afraid that my tentative suspicion that he is inadequately qualified to comment critically on a philosophical argument would seem to be confirmed. One feels that he would like to scrap the entire issue, save for the two short poems it contains.

Again, he quotes me as stating that "Negative values as well as positive values are objective". This is not a quotation, but a loose paraphrase of a statement which, especially in its context, does not mean precisely the same thing.—Yours,
St. Anne-on-Sea. Herbert Crabtree.

THE GENERAL ASSEMBLY COUNCIL

PERSONAL SUBSCRIBERS ELECTION

The following NOMINATIONS have been received for the election of six laymen and three ministers to the Council, 1952-55. Personal Subscribers of 5s. and upwards are entitled to vote by letter, clearly indicating not more than six laymen and three ministers for whom they wish to vote.

Laymen	Ministers
Bartram, R. (London)	Bolam, C. G. (Nottingham)
Brook, J. H. (Morecambe)	Carter, H. S. (Cambridge)
Chancellor, M. C. (London)	Garrard, L. A. (Liverpool)
Holt, Miss Anne (Liverpool)	Kenworthy, F. (Manchester)
Holt, Mrs. R. V. (Manchester)	Long, A. J. (London)
Martineau, Mrs. S. (London)	Philpott, R. (Hull)
Mitchell, Mrs. A. D. (Ilford)	
Pollard, C. H. (Hull)	
Russell, L. G. (Huddersley)	

Letters recording the votes must reach me not later than Saturday, March 29.
14 Gordon Square, London, W.C.1. JOHN KIELTY, Secretary.

DEATH

BRIGGS.—On March 3, in a Nursing Home, Hannah Maud, of 2 Riversdale Road, West Kirby, in her 89th year, younger daughter of the late Thomas James Briggs, of Lower Clifton.

ACCOMMODATION WANTED

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MISCELLANEOUS

THE 1952 PROSPECTUS OF FREE CHURCH PARTIES in Switzerland, Italy, Austria, Norway, France, Spain, and British Centres is now available from Raymond Cook, F.R.G.S., Dover.

A SYLLABUS OF FAITH

INTENDED FOR DISCUSSION GROUPS

3. WHAT NEW MEANING DOES MY BELIEF HAVE IN SOCIAL ACTION?

I. MY BELIEF IS BASED ON A CERTAIN PRINCIPLE

Preparatory Self Method

The syllabus has suggested that through the power of human thought, goodness, and quality of insight possessed by individual men, society can overcome its evils. All this, of course, as suggested by the syllabus, against the background of belief in God and under the inspiration of the humanity of Jesus. Does this lead to social action different from what is usually conceived around you?

Statement of Faith

WE DISSENT from traditional religion not because of perversity but because of the highest in us. This highest leads us to an acknowledgment of the immediate union between the human being and the being of God. This has certain results in social action.

But it would be well, in this first section, to develop the manner in which this affirmation of faith and experience differs from that of the traditional faith.

All religion teaches that every thought, action and event in a man's life should be guided by spiritual perception.

The traditional Christian religion teaches this truth in the following way.

It considers—for instance—three events in the life of a human being, birth, marriage and death, and relates these three events (they are usually regarded in most societies as three of the great mysteries of existence) to the existence of God.

The birth of a child is not a mere physical happening. From the moment of conception to the occasion of its birth it is a "child of God". When it is born it is not merely a potential citizen, or a wage-earner, or a this or that in social life, it is a consummate and divine expression of the life of God.

With this truth, of course, we have no quarrel, it is a great and profound one. But traditional religion adds something further to it. To mark the fact that a child is a child of God, the Church established the rite or sacrament of Baptism. It goes on to affirm that no child is truly a child of God unless it is Baptised. This is marked in the Anglican Church (which, of course, is less emphatic and systematic about it than the Catholic Church), by the fact that an unbaptised person is not admitted to the Eucharist. Partaking of the Eucharist is a grave matter for the devout Anglican; through it he really does become a full child of God. There is, in traditional theology, no other way save by this.

The position adopted by this syllabus denies this. Any rite or sacrament is but the outward expression of an inward and spiritual grace. Baptism only acknowledges a truth, it does not create a truth. Similarly with marriage. The religious ceremony only acknowledges a truth, namely that two persons have found one another in a union which they desire to relate to the highest they know. The ceremony does not create the union, that must have been found in the inward and spiritual life of the two people, otherwise it does not exist. Similarly with death, nothing that the Church can do in rite or sacrament can make a soul immortal or influence its immortal destiny; it is the soul's prerogative to have immortality conferred upon it and to possess the power to influence its immortal destiny.

Here is the vital difference between the Unitarian and traditional faiths. Truth is not conferred by any external Church or institution, it springs up from the individual life. The life of the spirit—the life which acknowledges that all thought, action and events must belong to something beyond itself—moves from the person outwards, and is not derived from any institutional form. The person literally is free. The nature of God exists in him. He is bound by his own conscience and the Godhood in him.

Questions

1. What function do you think the rite of baptism performs in your Church?
2. Do you believe that all moral conduct springs from the free will of the person and is not given to him by the Church or Society?
3. Do you believe that all moral action must be related to something higher than itself? What is that something?

II. PROGRESS IS THE DISCOVERY I MAKE OF MY NEIGHBOUR

Preparatory Self Method

Jesus Christ answered the question, in the parable of the Good Samaritan, who is my neighbour? Who in your opinion is your neighbour?

Statement of Faith

This principle may now be applied to social action.

Consider the following statement. "Progress consists not in my conception of duty but in the discovery of my neighbour."

Who is my neighbour?

Churches, institutions and states answer this question by affirming that my real neighbour is a member of my Church. (a Christian); a member of my party (a Communist); a member of my state (an Englishman). To these persons, so it is declared, I owe a particular duty and I realise myself in this duty.

Jesus Christ in his major insights denied this. He affirmed, in effect, that the neighbour is not adequately discovered by a Church which divides humanity into Christians and pagans, no matter how charitably or remotely. (All Churches do this, some more violently than the Christian Church.) He is not the person picked out for me by political theory, according to the kind of political party to which I am attached. He is not the person decided for me by nationalism—particularly in time of war—or by social systems which divide human beings into sheep and goats. My neighbour is the person chosen by my own insight: according to the quality of my insight so will my neighbour be.

Jesus Christ answered the question for all time in the parable of the Good Samaritan—"The Jews have no dealings with the Samaritans." It was the duty of Jesus as a Jew of his own day to avoid any inclusion of a Samaritan in his own life. It was his duty to protect the "Jewish way of life", the Jewish religion, the Jewish nation, in fact everything that his institutional religion, nation, and the appropriate social beliefs of his own day told him should be protected. He was told that the only way to do this was to avoid Samaritans. A very deep sense of duty could be created upon this. No doubt many a high-minded Jew was willing to die rather than have any dealings with the Samaritans. Duty could be confined to that, and there could be no progress.

The quality of Jesus' insight discovered a new neighbour both in extension and comprehension. He declared—in the story—that the Samaritan was a kind and generous man. Jesus added to himself, and to those who believed him, a new neighbour—one who up to then had not been a neighbour at all. He revealed, through comprehension, depths in another person which were not supposed to exist. In this manner the rigidity of a morality or an outlook derived from an institutional Church, a class, nation or social group was broken down. A new flow of humanity between person and person was made possible. For in the discovery of the neighbour not only was the neighbour found to be richer than had been dreamed of; he who made the discovery enriched his own life also.

The men of the noblest quality have always been extending and deepening their vision of their neighbour. In this lies social progress. Neighbourhood is deepened, widened and extended by the quality of conscience and the realisation of Godhood that exists in persons.

The religion which flows outwards from the inner life of a person, rather than flows inwards from rites and sacraments which must be performed, or unchanging customs and beliefs which must be adhered to, possesses a new principle in social action.

Questions

1. Do you believe in the principle of the extension of neighbourhood?
2. Do you think that neighbourhood can best be served by (1) confining your attention to your own social group or locality, (2) by attempting to include within it people you have never seen?

III. THE NATURE OF MY NEIGHBOUR

Preparatory Self Method

I am told I ought to love my neighbour. What is it I ought to love in him? Can I love a stranger, my neighbour in a queue, a member of a nation which is at war with mine? Try to think of the principle in concrete situations.

Statement of Faith

This principle may now be more clearly stated.

A ticket collector performs a certain function in society. He collects tickets. But I have not discovered the ticket collector, neither has society, neither has the Church, until he is at least partly discovered in the following way.

"If he is real like thee, then is his life as bright a light, as warm a fire to him as thine to thee; his will is as full of struggling desires, of hard problems, of fateful decisions; his pains are as hateful, his joys as dear. Take what thou knowest of desires and striving, of burning love and fierce hatred, realise as fully as thou canst what that means, and then with clear certainty add: Such as that is for me, so it is for him, nothing less. If thou dost that, can he remain to thee what he has been, a picture, a plaything, a comedy, or a tragedy, in brief a mere show." (From *Religious Aspect of Philosophy*, by James Royce, an American Unitarian philosopher.)

So, progress does not consist in my duty to the ticket collector. It consists in my discovery of him. I cannot perform my duty as I should until—in some measure—I know him as above. That knowledge is never completed. Progress consists in the continuous extension of it.

My belief in social action has the following meaning. The morality of the Church, State or Party is not enough. All social morality must spring from the free will of the free being, freely realised.

Questions

1. Is it possible to think of the casual stranger in the manner indicated by James Royce?
2. If a man is something more than someone who performs a function in society then what, in your opinion, is he?

THE FOURTH and last syllabus will appear on March 25. Its title will be, "In what way can this social action be realised?" As soon as possible after the publication of this syllabus we shall hope to hear from the scribes.

NEWS FROM THE WEST

From our Western Correspondent

THE RECENT abnormal number of vacancies in Western Unitarian pulpits are gradually being filled. The Rev. Francis Terry has commenced his ministry at Bath; Mrs. M. R. Dickinson has been welcomed to the Lay Pastorate at Crowsmore; and the induction of the Rev. A. H. Birtles to the joint charge of Lewin's Mead Meeting and Oakfield Road Church will be on April 2.

Many of the Western Churches report large congregations at Memorial Services for the late King. The Rev. W. H. Condon hopes shortly to make a strong effort to revive the Sunday School at Taunton. The Women's League at Cheltenham records an outstanding talk on "China", illustrated by beautiful examples of Chinese art. The Unitarians at Gloucester are carrying on with no small success, and hoping to hold a Sale of Work. At Crowsmore, presentations were made to the Rev. Francis Terry and Mrs. Terry on their departure for Bath, and much appreciation was expressed of their work at Crowsmore. Colwyn reports an increase in the number of Sunday School scholars, and a healthy financial position, though there has been a falling-off in attendances at Sunday Services. George's Chapel, Exeter, went up the recent Annual Meeting with the laudatory comment: "All's well". The Marchioness Chapel has been equipped with the organ required and fitted with an electric blower.

The Trustees of the Plymouth Unitarian Church report progress with regard to finding a site for the new church, and the congregation has approved a proposal that the new building be of a "hall purpose" type. The Sidmouth Women's League has had a busy year, largely due to work done in preparation for a Bazaar. The Unitarian Group at Swindon is continuing with fortnightly meetings in private houses on Sunday evenings. The Annual General Meeting of the Torquay congregation was very well attended. The Devon Group at Trowbridge achieved a high standard at a recent entertainment. The

Trowbridge congregation was not invited to a Civic Service in memory of the late King; so far as is known, this is the only case in the West where the Unitarians have been excluded, and the Trowbridge congregation has forwarded a protest to the appropriate quarter. At a recent Service at Yeovil, the congregation much appreciated the stirring singing led by the Yeovil Co-op Junior Choir.

Western Unitarians are looking forward to the Annual Assembly of the Western Union at Clifton on May 21, when the Annual Service will be conducted by the Rev. J. Tyssul Davis and the Preacher will be Dr. Dorothy Tarrant.

ACADEMY CINEMA, LONDON

THE film *Murder in the Cathedral* is a magnificent attempt to put T. S. Eliot's poetic drama on to the screen. The trouble is, from the point of view of "cinema", that we have a hundred and thirty three minutes of poetry, and two minutes of drama, and however much we admire Mr. Eliot's poetry, it is not the stuff that films are made of. Even Hamlet with its forceful plot had to be manoeuvred carefully from stage to screen, but *Murder in the Cathedral*, more formal in pattern, and with little change of scene, has resisted the transition and remains a verse-play, elaborated by pictorial imagery.

The part of Becket is played by the Rural Dean of Stepney, Father John Groser, who speaks the words with natural dignity. He also looks as distinguished as any Archbishop should on the screen, but there were times when professional acting could have accentuated the drama of the part. Film-making, like stage-playing, is the practice of the art of make-believe, but Father Groser gave the impression of being too sincere even to make an attempt at being anyone but himself. True, the camera has made up for some shortcomings in the acting. By moving from one effigy to another, it has stressed the mood and pointed the symbol, while the women's chorus recite the lines. Also the feeling of "something about to happen" has been movingly conveyed. Indeed there is so much to commend in the film that it may seem presumptuous (perhaps almost irreverent) to suggest any "cutting", but that is what it needs to make it a more complete artistic whole.

B.L.

BOOKS PUBLISHED BY THE RELIGIOUS EDUCATION PRESS

AMONG new books published by the Religious Education Press is the Dainty Bible Series for children, consisting of four titles, *The Boy Jesus*, *Jesus and the Children*, *Jesus and the Fishermen*, and *Stories Jesus Told*. Very attractively produced, 16mo., in stiff card covers in a dainty blue, at 1s. 6d. each net.

A book to interest young people in the Old Testament and more particularly to open the door to a world of wonder, adventure, and pioneering that lies behind the Bible story, is *The Book Adventurous*, by Phyllis Hall (R.E.P., 4s. 6d. net), in cloth boards, with attractive jacket.

Another book expected shortly from the R.E.P. is *Pioneers of the New World*, by Eric H. Scripps (probable price 5s.). This book breaks new ground in that it describes the pioneering adventures of the Pilgrim Fathers and others who went to the New World.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication in the next week. All communications must be accompanied by the name and address of the sender.

Subscription Rate: 12s. 6d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

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CALENDAR

SUNDAY, MARCH 16, 1952

- ANDOVER, Un. Church, Stone Street, 11 and 6, Rev. GORDON BEVERLEY.
ANDOVER, Unitarian Church, Knowley Road, 11.15, Rev. B. GILL, 3. No Service.
ALTHORP, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
ATLEY, Unitarian Chapel, Manchester Road, 11 and 6.30, Mr. S. H. KNIGHT.
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY.
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Ch., Rosemary St., 11 and 7, Rev. C. J. MCDONAGH.
BENNETT GREEN (nr. Severnside), Unitarian Ch., 11, Mr. A. P. HEWITT.
BELLINGHAM, First Church, South Street, 11.15, Rev. J. MARTIN HALL.
BIRMINGHAM, Unitarian Ch., Broadchurch Rd., 6.30, Rev. EDGAR W. HILL.
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STREET.
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. ROBERT MCGRAW.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. D. JONES.
BLACKPOOL, South Shore, Lytham Road, 11, Mr. E. HASTOCK, 6.30, Mr. T. THOMPSON.
BURNLEY, Back Street, 10.30 and 6.30, Rev. J. GORDON DAVIES.
BURNLEY, Halfhill Road First Church, 10.45 and 6.30, Mrs. J. W. MAX.
BURNLEY, Unity Church, Deane Road, 10.30 and 6.30, Rev. I. L. TOWNSEND.
BURNLEY (Lancs), Spauls Lane Unitarian Church, 6.30, Rev. C. STANLEY.
BURNLEY, Unitarian Church, West Hill Road, 11, Rev. L. BARNES.
BURNLEY, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BRILLACE.
BURNLEY, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. GIBSON.
BURTON, Unitarian Chapel, 11 and 6.30, Rev. A. N. WATKIN.
BURTON, Christ Church Unitarian, New Road, 11 and 6.30, Rev. H. H. GIBSON.
BURTON, Lewin's Mead Meeting, 6.30, Mr. D. C. GIBSON.

BRISTOL, Oakfield Road, Clifton, 11, Mr. R. L. NICHOLSON, 6.30, No Service.

BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING.

BURY, Bank St., 11, Rev. F. M. RYDE, 6.30, Group Service at Heywood.

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. A. STEWART CARTER.

CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. LESLIE THOMAS.

CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT H. WILLIAMSON.

CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES.

CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS.

CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN.

COSELEY, Staffs, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN.

CREWE, Free Christian Church, Beech Street, 6.30, Supply.

CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN.

CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK. (also 6.30 First Sunday in the month).

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.

DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.

DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS.

DITCHLING, Old Meeting House, 10.45, Mrs. JOYCE GOW.

DONCASTER, Free Christian Church, Hall Gate, 11, Mr. MAUNG JI, 6.30, Rev. G. W. PARKINSON.

DOVER, Adrian Street Unitarian Church, 6.30, Rev. ETHEL KAY.

DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.

DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, —.

DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. D. B. FRASER.

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.

GLASGOW, St. Vincent Street Unitarian Church, 11 and 6.30, Rev. ALEXANDER REID.

GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS.

HALE CHAPEL, Hale Barrow, 10.45 and 6.30, Rev. JOHN STORER.

HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE.

HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENIS HILTON.

HENCKLEY, Great Meeting, Baines Lane, 11 and 6, —.

HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL.

HUDERSFIELD, Fitzwilliam Street, 11, Rev. DUDLEY RICHARDS.

HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILIPSON.

IPSWICH, Friars Street, 11, Rev. WM. HAWORTH. BURY ST. EDMUNDS, Churchgate Street, 6.30, Rev. WM. HAWORTH.

ISLE OF WIGHT, NEWPORT, Unitarian Christian Church, 11 and 6.30, Rev. W. J. CARTER.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.

KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.

KNUTSFORD, Brook Street, Chapel, 11 and 6.30, Rev. STANLEY MORRIS.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.

LEEDS, Mill Hill Chapel, 10.45 and 6.30, Dr. R. W. WILHE.

LEICESTER, Narborough Road, 11, Junior Church, 6.30, —.

LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MARSH.

LEITCHWORTH, Victoria Hall, Gelson Walk, 11, Local Arrangements.

LEWIS, Westgate Chapel, 11, Dr. H. W. STEPHENSON.

LONDON, High Street Unitarian Church, 6.30, Rev. H. W. KENNELL.

LIVERPOOL, Ancient Chapel of Tudor, 11 and 6.30, Rev. L. A. GARRARD.

LIVERPOOL, Boyle Free Church, 6.30, —.

LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KIRK MURPHY.

LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.

LIVERPOOL, Hamilton Road, Everton, 6.30, Rev. BRIAN L. GOLLAND.

LIVERPOOL, Hope Street, 11 and 6.30, Dr. ALFRED HALL.

LIVERPOOL, Ulster Road, 11 and 6.30, Rev. E. SHERVEL PRICE.

LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG.

LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.

LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE.

LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. JOHN C. BALLANTINE.

LONDON, Forest Gate, Upper Lane, 6.30, Supply.

LONDON, Golden Green, Hoop Lane, 11 and 6.30, Rev. JOHN CHIFF.

LONDON, Hackney, New Gospel Pit Church, Chatham Place, 6.30, —.

LONDON, Hampstead, Randolph Hill, 11, Rev. W. WARRINGTON.

LONDON, Highgate Hill Unitarian Church, 11, Rev. R. I. PRITCHARD.

LONDON, Hild, High Road, 6.30, Rev. W. WARRINGTON.

LONDON, Kilginn Unitarian Church, Upper Street, Preston Hall, 7, Rev. A. V. FOX.

LONDON, Kilburn, Unitarian Church, Quex Road, 11, Rev. A. V. FOX, 7, Junior Church.

LONDON, Lewisham, Unitarian Church, High Street, 11, Rev. W. C. NEWTON.

LONDON, Leytonstone, Lea Bridge Rd., Kewes Gr., 6.30, Rev. G. E. HALE.

LONDON, Mansfield Street Ch., Bedford Green, 6.30, Rev. J. W. DOWELL.

LONDON, Richmond Free Ch., Oswald Road, 11, Rev. G. E. HALE.

LONDON, Stamford, West Elm Lane Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.

LONDON, Theobald's Church, 28, Bell Street, Edgware Road, 11, First Sunday in the Month.

LONDON, Wandsworth, Unitarian Church, East Hill, 11, Mr. MARTIN SEARNS.

LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays. March 16, 6, Rev. R. I. PRITCHARD.

LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE.

LYTHAM ST. ANNES (Ansdel), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CRABTREE.

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON.

MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHERRATT.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY.

MANCHESTER, Failsforth, Dob Lane Chapel, 10.45 and 6.30, Rev. J. PIPKIN.

MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTIER.

MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. ERIC WILD.

MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. F. COLLINSON.

MANCHESTER, Platt Chapel, Rusholme, 6.30, A Service for People of All Faiths. Rev. ARTHUR PEACOCK.

MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE.

MANCHESTER, Stand Church, Whitefield, 10.45, Rev. G. D. FOOTE, 6.30, Group Service at Heywood.

MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. D. S. BIRLEY.

MANCHESTER, Wythenshawe, Unitarian Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HALLAM.

MANFIELD, Old Meeting House, 10.45, Mr. E. ROWLAND GREEN, 6.30, Rev. J. W. RICHARDSON.

MARPLE, Unitarian Hall, 31 Stockport Road, 3, each Sunday.

MEXBOROUGH, Free Christian Church, 10.30 and 6.30, Rev. E. A. DAVIES.

MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS.

MORECAMBE, (see Lancaster).

MORETONHAMPTON, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE.

MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Mr. EDRIC SHAW.

NANTWICH, Old Chapel, 11, Rev. E. D. EVANS.

NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. CORAM DAVIES.

NEWCHURCH (Rosedale), Bethlehem Unitarian Church, 10.30 and 6, Mr. HARRY LORD.

NORTHAMPTON, Kettering Road Church, 11, Rev. J. W. EDMONDSON, 6.30, Rev. LAURIE TOSELAND.

NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.

NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM.

OLDURY, Unitarian Church, Birmingham St., 11, Children's Service 6.30, Rev. HAROLD A. GORE.

OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.

OXFORD, Manchester College Chapel, 11.30, Dr. H. J. McLACHLAN.

PADHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.

PLYMOUTH, Unitarian Centre, Houndscroft Road, 11, Rev. E. H. KIRKLEY, 6.30, Mrs. M. MARSH.

POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. E. PENN.

PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.

PRESTON, Unitarian Chapel, Church Street, 11 and 6.30, Rev. ALUN WILLIAMS.

RINGWOOD, Hants, the Meeting House, 11, Rev. F. MUNFORD.

ROCHDALE, Blackwater Street, 10.30, Rev. WM. BEER, 6.30, Group Service at Heywood. Rev. G. RANDALL JONES.

ROTHESHAM, Church of Our Father, 10.45 and 6.30, Rev. WM. MILLAR.

SALT, Addison Road, 11, Rev. J. WILLIAM DYER.

SCHROBROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS, 6.30, Rev. J. STRACHAN.

SHEFFIELD, Unity Church, Crookmoor Road, 11 and 6.30, Church Anniversary, Rev. C. C. FORDMAN.

SHEFFIELD, Falsland Old Chapel, 11, Rev. F. SKELL.

SHEFFIELD (Ancliffe), 6.30, Rev. F. SKELL.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITEY.

SHEFFIELD, High Street, Unitarian, 11 and 6.30, Rev. A. H. LEWIS.

SHEFFIELD, High Street Unitarian, 11 and 6.30, Rev. A. MORRISON.

SOUTHWORTH, Kell Memorial Hall, Belle Vue Road, 6, Mr. C. F. SWEET.

SOUTHWORTH-ON-SEA, Danby Road, 11, Children's Church, 6.30, Rev. E. G. GREEN.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BIRTLES.

ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART.

STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. IAN HEDDERLEY.

STOCKTON-ON-TYNE, Wellington Street, 6.30, Rev. A. J. MARTIN.

STOCKTON, Presbyterian Unitarian Chapel, 11, Rev. I. CHANDLER, 6.30, Miss GRAY.

SWINDON, Pennard, Free Christian Meeting House, 11, Rev. B. VINET.

SWINDON, Unitarian Church, High Street, 6.30, Rev. B. VINET (also 11, First Sunday in the Month).

SWINDON, Swindon Hall Road, Church Anniversary, 10.45 and 6.30, Rev. D. T. EVANS.

TATTOCH, Mary Street Chapel, 11 (and 6.30, First Sunday in the month), Rev. W. H. CHURCHILL.

TATTOCH, The Abbey Chapel, 6.30, Rev. E. H. KIRKLEY.

THAMES, Old Meeting House, Addled Road, 6.30, Rev. G. KIRBY.

THAMES, Unitarian Church, 10.45 and 6, Rev. M. JORDAN.

TUNBRIDGE, Unity Church, Montpelier Road, 11, Mr. NORMAN D. BLAKE.

TUNBRIDGE, Gaiety Unitarian Church, 11 and 6, Rev. A. F. O. THOMAS.

WALLING, Memorial Church, Manor Road, 11, Rev. EDGAR W. HILL, 6.30, Rev. GENE MANNING.

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WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, Last Sunday
in the Month.

WEST BROMWICH, Lodge Road, 6.30, Rev. K. C. TREACHER.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS.
YORK, St. Salvatorgate Chapel, 6.30, Supply.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to
attend a Unitarian Church. For information write to the Secretary,
the N.U.F., 14 Gordon Sq., W.C.1.

AUSTRALIA

ADLAIDE, Unitarian Christian Church, Wakefield Street, 11 and 7, Rev.
COLIN GIBSON.

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Evening, 7 p.m. Rev. W. JAMES.

SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off
College St.), 7.15, Rev. J. B. TUCKER. Home Telephone LX 5321.

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